



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

resignation to his fate. Though everybody has forsaken him, and he is a physical wreck himself, vs. 20 α , he will fight to the last for his right, as long as there is still a spark of life in him. Death is not far off; he knows it; he has barely escaped immediate death, but, yet alive, he is determined to make the best of the little space of time left to him. This seems to me to be the interpretation of this otherwise so unintelligible passage.

19:29.—The \mathfrak{MT} offers a good many difficulties. Besides the difficulty which the last word of vs. 29 b offers, the principal mistake seems to be in vs. 29 $\alpha\beta$. I propose to read after מִפְּנֵי-חַרֵּב instead of כִּי-חָמָה חַרֵּב : עוֹנֹת שְׁמוֹ = “lest ye become guilty;” and follow Budde in reading יֵשׁ דָּן for שְׁדִין.

21:16.—Instead of מִנֵּי read מִנְהֶם as in Job 11:20. The error is doubtless due to a copyist. This agrees with the plural suffixes of vs. 16 α .

21:17.—Instead of חֲבָלִים read חֲבָלֵיהֶם. א* has *ωδινες αυτους*. We should expect a suffix because אֵיד has also the suffix.

HANS H. SPOER.

NEW YORK CITY.

SOME TEXTUAL NOTES ON PROVERBS.

6:26 α . כִּי בַעַר אֵשׁ הָזֹנָה עַד כֹּכַר לֶחֶם.—This is not the end of α in the Massoretic text, but it is generally recognized that it should be. The difficulty in obtaining any tolerable meaning from this passage is well known, and also the awkwardness of the phraseology. Many attempts at textual emendation have been made, which need not be enumerated. I suggest the reading כִּי בַעַר אֵשׁ הָזֹנָה עַד כֹּכַר לֶחֶם. The only change in the consonantal text is the slight change of η to η . The article in הָזֹנָה is the generic article. Instead of בַּעַר, בָּעַר might be read, but the perfect seems better, as the perfect of experience. The rendering would then be: “For the fire of a harlot consumes, even unto a piece of bread.” The meaning would be: the destructiveness of the harlot, indicated by fire, continues to operate until the man affected is reduced to a morsel of bread. The parallelism is synonymous, α indicating the destitution caused by the destructive activity of a harlot, and b the danger to life by reason of an adulteress, presented by the use of a different figure. This reading provides a verb in α , and thus removes the elliptical and awkward form of expression, while it gives a natural meaning in the connection. It is favored by the fact that the use of the same figure, fire, in speaking of harlots, is continued in vss. 27, 28.

13:23 α . רַב אָכַל נִיר רִאשִׁים.—The difficulty in rendering this passage is well known, and some corrections have been made. I suggest the reading רַב אָכַל נִיר רִאשִׁים, the only change being in the vowels. This follows the reading of \mathfrak{M} . In b I would follow the rendering of Frankenberg,¹ and render the verse: “The great man eats of the

¹ *Die Sprüche* (“Handkommentar zum Alten Testament”), p. 85.

newly tilled land of the poor; And wealth is accumulated by injustice." This gives without difficulty a connected meaning to the verse. The parallelism is synonymous. The verse gives the result of observation, without comment. The thought in *a* is that the great ones oppress the poor, eating even the product of the land which they have just begun to cultivate; in *b* a more general thought in the same line is presented, that wealth is often gathered by injustice.

19:27.—The difficulty with the thought of this verse is so well known that the necessity of a change of text is generally recognized. I suggest the reading **וְשָׁבוּתָ** instead of **לְשָׁבוּתָ**. This gives for *b* the rendering: "And thou errest from the words of knowledge." The verse is to be regarded as conditional in fact, but not in form, "If thou cease . . . thou wilt err." The thought is the danger of losing progress once made in wisdom, if a person does not continue to receive instruction.

30:31. **אֶלְקָם**.—This word is entirely unintelligible, although some have attempted to explain it as an Arabic word, and a change of text is evidently necessary. Many have been proposed. I suggest the reading **חֵיל קָם**. **ח** and **ט** appear to have read **קָם**. *b* would then be rendered: "And a king with whom an army rises up." This refers to a rising up for war, *i. e.*, it describes a king at the head of his army. Surely this is in harmony with the context, a king at the head of his army is "stately in" his "march."

GEORGE R. BERRY.

COLGATE UNIVERSITY.